

**Kathopanishad**  
**Shibir - 1**  
**Shantipaath, Adhyay - 1, Valli - 1, Shloks 1-19**  
**Pravachan - 1      15-4-2022      Morning**

General

<u>Scriptural studies necessary</u>	<u>Implement instructions -</u>
<ul style="list-style-type: none"> <li>* Glory of knowledge sung everywhere. <ul style="list-style-type: none"> <li>- That which is so important – what is that knowledge?</li> <li>- Cause for abundant shedding of karma.</li> </ul> </li> <li>* Eg. In the line of Engineering, <ul style="list-style-type: none"> <li>- Medical – knowledge of law – not considered knowledge</li> <li>- Understanding topics related to that subject</li> </ul> </li> <li>* Eg. For doctor                      Eg. For lawyer <ul style="list-style-type: none"> <li>Constitution of body      Regarding law</li> <li>Knowledge of disease      Cross examining witness</li> </ul> </li> <li>Eg. Merchant – Goods, market, customers</li> <li>* In the spiritual world <ul style="list-style-type: none"> <li>- Related to the soul</li> <li>- Of the world but helps for inner purity</li> </ul> </li> <li>* Just by studying scriptures – no self-realisation <ul style="list-style-type: none"> <li>- It is indirect – need direct knowledge</li> <li>- Eg. Doctor – books – treatment – can cure</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Param Krupalu Dev - Patrank 825 For the purification of the soul, an aspirant should pursue two spiritual means – scriptures / association with Enlightened One</li> <li>* By which there is positive transformation of the mind Negates distressful and wrathful thoughts Brings about equanimity of glad acceptance</li> <li>* Increases awareness of self Decreases 'I'ness and 'my'ness - attachments Such scriptures are recommended</li> </ul>
<ul style="list-style-type: none"> <li>* For self-realisation – words of Enlightened Ones follow them <ul style="list-style-type: none"> <li>- Eg. USA – books – visited</li> <li>- Similarly on the spiritual path too</li> </ul> </li> <li>* To abide in the self – scriptural knowledge useful <ul style="list-style-type: none"> <li>- Listening - contemplation - meditation = self-realisation</li> <li>- Only then scriptural knowledge helpful</li> </ul> </li> <li>* Only scriptural knowledge – Eg. seed lying in storehouse <ul style="list-style-type: none"> <li>- Contemplation = through that, doubtless conviction / determination</li> <li>- Meditation = with feelings – repeated awareness</li> </ul> </li> <li>* By that wisdom arises within <ul style="list-style-type: none"> <li>- Gets established as knowledge</li> <li>- Becomes seeker of liberation</li> </ul> </li> <li>* Studying scriptures with aim of spirituality <ul style="list-style-type: none"> <li>- Jineshwar Bhagwan's command</li> <li>- Shrut – Teachings through scriptures / Guru's words</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>* Result only if implement instructions Need 5 things = If scriptural study for spirituality only then seeker of liberation</li> <li>* ①. Sanyog – Association <ul style="list-style-type: none"> <li>- Association due to fruition of meritorious karma</li> <li>- Circumstances of constant association of Enlightened One</li> </ul> </li> <li>* ②. Samagri – Resources <ul style="list-style-type: none"> <li>- Scriptures etc.</li> <li>- Good days do not come without effort After facing many bad days with change of attitude</li> </ul> </li> <li>* ③. Shakti – Capacity <ul style="list-style-type: none"> <li>- Not all sinful activities      - Not all religious activities, but give up as many      do as many as possible as possible</li> <li>- Many attend discourses - How many imbibe them</li> </ul> </li> <li>* ④. Sattva – Steadfastness <ul style="list-style-type: none"> <li>- Understanding to                      - Steadfastness in embrace discipline                      following discipline</li> <li>- Stable in temptations      Eg. Plane above clouds</li> <li>Eg. Ganthisaham – way of taking vow</li> <li>- Yaksh of Shatrunjay</li> </ul> </li> <li>* ⑤. Shraddha – Faith <ul style="list-style-type: none"> <li>- In dharma, truth alone triumphs</li> <li>- In practical world, meritorious karma alone triumphs</li> <li>- In spiritual practice, grace alone triumphs</li> </ul> </li> </ul>

## Upanishads

<u>Vedic studies</u>	<u>Meaning of Upanishad</u>
<p>* In the whole world, <u>Indian spiritual</u> scriptures / knowledge best</p> <p>No modern philosophers have touched that height</p> <p>* In Indian spiritual tradition, <u>Vedic literature</u> considered very important</p>	<p>* Bhashya – Shankaracharyaji's commentary</p> <ul style="list-style-type: none"> <li>- On 10 Upanishads</li> <li>- Various Acharyas - different interpretations different traditions</li> <li>- Worldly soul world Lord – ultimate reality</li> <li>- Has all goodies – solves – ends problems – suffering</li> <li>- Shankaracharyaji – easy to understand Full of insight - inspiration</li> <li>- Should rely on it – Unchanging Prose Poetry not latest not outdated</li> </ul>
<p>* Vedic literature divided into 4</p> <ul style="list-style-type: none"> <li>- Each Veda - consists of 4 parts</li> <li>a) <u>Samhita</u> = Vedic mantras found (hymns)</li> <li>b) <u>Brahmana grantho</u> = Process of yajnas mentioned (rituals) karmakand</li> <li>c) <u>Aaranyak</u> = Discussions that took place in forest (reading of religion)</li> <li>b. QAS of Rishis – Words of experience compiled</li> <li>d) <u>Upanishads</u> = also called Vedant (philosophy) End of Veda – essence (best) Knowledge part of Vedas Oldest may be 5000 years back Jnankand</li> </ul>	<p>* <u>Explanation of word Upanishad</u></p> <ul style="list-style-type: none"> <li>• <u>General meaning</u> <ul style="list-style-type: none"> <li>- Sit near Guru – to gain knowledge</li> <li>- Upa – (near) + nishad (sit and gain knowledge)</li> <li>- Get initiated and sit to gain knowledge</li> </ul> </li> <li>• <u>Technical meaning</u> <ol style="list-style-type: none"> <li>Upa = near/proximity               <ul style="list-style-type: none"> <li>- In front of Sadguru – in His visual range – near</li> <li>- Going near to teacher / knowledge / self</li> <li>- Directly from – mouth body eyes aura</li> <li>- Focus, importance increases Ignorance, ego decreases</li> </ul> </li> <li>Ni = Sit with faith – humility – determination               <ul style="list-style-type: none"> <li>- Sit down (Ni = knee)</li> <li>- Intention – attention – affection</li> <li>- Commitment - Certainty Conviction Clarity.</li> </ul> </li> <li>Shad = 3 meanings               <ol style="list-style-type: none"> <li>Visharan - destruction, annihilation                   <ul style="list-style-type: none"> <li>Annihilation – seed of – sins of ignorance suffering</li> </ul> </li> <li>Gati - movement – prapti – attainment                   <ul style="list-style-type: none"> <li>Towards Brahma – reach ultimate goal – means for self-realisation</li> </ul> </li> <li>Avsadan – Weaken                   <ul style="list-style-type: none"> <li>Loosening of desires – karmic bondage which slows down spiritual progress</li> </ul> </li> </ol> </li> </ol> </li> </ul>
<p>* <u>Study of Vedic Literature</u></p> <ul style="list-style-type: none"> <li>- Prasthantrayi – Study of three Upanishad – Bhagavad Gita – Brahmasutra</li> <li>- Study 3 – get degree of Acharya Vallabhacharyaji added Bhagwat – Prasthan Chatushtay</li> <li>Upanishad = foundation of knowledge</li> <li>Bhagavad Gita = condensed message of Upanishad</li> <li>Brahmasutra = questions based on Upanishad</li> </ul>	<p>* <u>Purpose of Upanishad</u></p> <ul style="list-style-type: none"> <li>• End of worldly wandering – attainment of self-realisation</li> <li>• Sit near – with intention – gain knowledge</li> <li>• Destroy seed of suffering</li> </ul>
<p>* <u>Number of Upanishads</u></p> <ul style="list-style-type: none"> <li>- 108 Upanishads – main 10</li> <li>Ish – Ken – Kath – Prashna – Mundak – Mandukya – Taittiriya – Aitareya – Chhandogya – Bruhadaranyak (Shvetashvatar)</li> </ul>	

## Kathopanishad

<u>Kathopanishad</u>	<u>Structure – Style</u>
<p>* <u>Favourite of Swami Vivekananda</u></p> <ul style="list-style-type: none"> <li>- Arise, awake and stop not till the goal is reached</li> <li>Immensely used – Arise, awake made famous</li> <li>- Brings new dimension to our life with self-realisation</li> <li>- Unique among all Upanishads</li> </ul>	<p>* <u>Structure</u></p> <ul style="list-style-type: none"> <li>- 2 adhyay – chapters</li> <li>- 3 valli – sections each</li> <li>- Total 6 valli</li> <li>1) 29 Shlok – April-May</li> <li>2) 25 Shlok – June</li> <li>3) 17 Shlok – August</li> <li>4) 15 Shlok – September</li> <li>5) 15 Shlok – October</li> <li>6) 18 Shlok – November-December</li> <li>- 119 mantras + 1 Shantipaath = 120 mantras</li> </ul>
<p>* <u>Why Kathopanishad name</u></p> <p>a) Under Kath branch</p> <ul style="list-style-type: none"> <li>- 4 Vedas – Rigveda – Samveda – Yajurveda – Atharvaveda</li> <li>- Each Upanishad associated with one of the Vedas</li> <li>- This from Yajurveda – Krishna branch</li> <li>- Shukla branch – Ish, Bruhadaranyak</li> <li>- Under Krishna Yajurveda's Kath branch</li> </ul> <p>b) Expounded by Kath Rishi</p> <ul style="list-style-type: none"> <li>- Kath Upanishad from Kath Rishi</li> <li>- Revealed by Kath Rishi</li> </ul>	<p>* <u>Style</u></p> <ul style="list-style-type: none"> <li>- Dialogue form as in               <div style="display: flex; justify-content: space-between; margin-top: 5px;"> <span>Eg. Gandharvad</span> <span>Eg. Ashtavakra Gita</span> </div> <div style="display: flex; justify-content: space-between; margin-top: 5px;"> <span>Eg. Atmasiddhi Shastra</span> <span>Eg. Bhagavad Gita</span> </div> <span>Yamraj and Nachiketa</span> </li> <li>- Easy because message woven as story/dialogue regarding the soul</li> <li>- While other Upanishads are colourless – humourless – storyless</li> <li>This has all – so interesting</li> </ul>
<p>* <u>Author</u></p> <ul style="list-style-type: none"> <li>- Kath Rishi not the composer, he's the expounder</li> <li>- Eg. Shri Krishna not composer of Gita</li> <li>He was the narrator</li> <li>Eg. Bhagirath – not creator of Ganga – brought about its descent</li> <li>- Composer Vyasji compiled</li> <li>Expounder (revealed by) Kath Rishi</li> </ul>	
<p>* <u>To succeed on the path of knowledge</u></p> <ul style="list-style-type: none"> <li>- Shravan – manan – nididhyasan</li> <li>- Listen – contemplate – meditate</li> <li>(Path of devotion – love, faith, surrendership</li> <li>Path of action – selfless, desireless, perfection)</li> </ul>	

[illegible]

Prayer

<u>General</u>	<u>Shantipaath – Prayer for peace</u>
<p>* <u>Beginning of study</u> by prayer</p> <ul style="list-style-type: none"> <li>- Many worldly endeavours – all by remembering ego</li> <li>- Ego present – attempt only to strengthen it</li> <li>- Dharma begins with egolessness</li> </ul> <p>* With remembrance of Lord / Guru – <u>ego melts</u></p> <ul style="list-style-type: none"> <li>- Remove 'I' from centre – Lord remains</li> <li>- Lord is primary – 'I' am secondary</li> <li>- Unassuming existence (present or not present)</li> </ul>	<p>* As per India's tradition of Vedic studies at beginning of study the practice of reciting the Shantipaath is seen</p> <p>* Whenever a spiritual aspirant / disciple / seeker gather to learn – can be seen how to attain the self chanting the Shantipaath</p>
<p>* If real / <u>right remembrance</u> then</p> <ul style="list-style-type: none"> <li>- With complete vitality – feelings</li> <li>- Lungs completely filled – heart throbs with it</li> <li>- Not your conviction – becomes experience</li> </ul> <p>* <u>Upanishad starts</u> with prayer</p> <ul style="list-style-type: none"> <li>- Faith – or else all effort in vain</li> <li>- Faith – humility - gratitude in heart</li> <li>- Self-realisation attained on your tomb</li> </ul> <p>* Pray – <u>Remove yourself</u></p> <ul style="list-style-type: none"> <li>- Eg. Open door for light to come</li> <li>- Knowledge - meditation should begin with this</li> <li>- You dissolve - your ego, sorrows, wants end</li> </ul>	<p>* Why? (Amongst Jains, Mangalacharan – auspicious prayer)</p> <p>Before in-depth study – for unhindered – Attain peaceful environment completion the Lord's created Grace</p> <p>* Good study atmosphere</p> <p>Created so grasp profound knowledge</p>
<p>* Should not be <u>mechanical</u></p> <ul style="list-style-type: none"> <li>- Eg. Machines produce – no emotions</li> <li>- Dharma - name of a feeling</li> <li>- Eg. Why not say 'ditto-ditto'!</li> </ul> <p>* The Lord <u>is not in the sky</u></p> <ul style="list-style-type: none"> <li>- Resides within you</li> <li>- Eg. Seed cracks – sprouts – tree</li> <li>- Ego breaks – the Lord hidden within manifests</li> </ul>	<p>* Every Upanishad found to have own special Shantipaath</p> <p>This is Kathopanishad – This is prayer of Shantipaath Krishna Yajurved</p> <p>* Upanishad study starts / ends with Shantipaath</p> <p>When mind is calm higher knowledge can be attained</p> <p>When free from doubts / pain / intense desires, then higher knowledge</p>
	<p>* Education for enlightenment</p> <p>Not employment - not entertainment (teacher) (student)</p> <p>* Prayers needed - complete study</p> <p>Without hurdles → a) expected or enjoy the study ↘ non-expected b) situational - mental</p> <p>* Feelings with which pursuit of knowledge is started that is shown</p> <p>* Without earnest co-operation of both no progress possible</p> <p>* No lack of understanding – misunderstanding occurs for that, prayer is necessary</p> <p>* Even today during studies – at beginning and end this is chanted</p> <p>* Even today, when scriptures are studied this practice is inevitably followed</p> <p>* Prayer recited</p> <p>Study – marriage – food</p>

<u>Om sah navavatu</u>	<u>Sah nau bhunaktu</u>
<ul style="list-style-type: none"> <li>* Sah (together) nau (both) avatu (protect) Let Him protect us both.</li> </ul>	<ul style="list-style-type: none"> <li>* Sah (together) nau (of both) bhunaktu (nourish enjoy) He bless us with bliss of knowledge May we enjoy fruit of study</li> </ul>
<ul style="list-style-type: none"> <li>* By Your Grace - both be protected So that we complete our study</li> </ul>	
<ul style="list-style-type: none"> <li>* Protected from Physical disease Mental blockage (Lack of faith, focus etc.) Situational crisis / obstacles</li> <li>* Mental Physical Circumstantial – protection</li> <li>* Ego, indolence, spiritual death – protection</li> </ul>	<ul style="list-style-type: none"> <li>* May we be nourished by knowledge of attaining self May this knowledge break body identification, worldliness May we experience ourselves as pure souls</li> <li>* Through knowledge of attaining self</li> </ul>
<ul style="list-style-type: none"> <li>* Through igniting the knowledge of self in life From ocean of transmigration - cycle of birth and death we are uplifted</li> </ul>	<ul style="list-style-type: none"> <li>* Nourishment – may there be satiation of completeness</li> </ul>
<ul style="list-style-type: none"> <li>* Guru = for imparting knowledge Disciple = for imbibing knowledge Obstacle - no indolence arises</li> <li>* Student (disciple) - Faith, devotion, love for study - Focus, perseverance, no impure feelings</li> <li>* Teacher (Guru) - Passion – compassion – patience - Not get irritated - Inspired to teach – ready to travel again - Loves teaching me Eg. Father crawls with kid</li> </ul>	<ul style="list-style-type: none"> <li>* Bless us that we Enjoy the fruits of the study and the study itself</li> <li>* Listen – learn – grasp – internalise – apply – start seeing / interpreting that way</li> <li>* Teacher and student – both - enjoy the process of teaching / learning - and the fruits of the study</li> </ul>
<ul style="list-style-type: none"> <li>* <u>On the occasion of wedding</u> - Stay together – live – walk – grow</li> </ul>	<ul style="list-style-type: none"> <li>* <u>On the occasion of wedding</u> - Enjoy life together – Minds are in unison - Outlook, understanding If not in agreement then differences, conflict - If in agreement then happiness – peace - Eg. It is good – it is dangerous If one happy – other unhappy both miserable</li> </ul>

<u>Sah Viryam Karvavahai</u>	<u>Tejasvi navadhitamastu</u>
<p>* Sah (together) viryam (strength power) karvavahai (may we attain) Let us exert together</p>	<p>* Brilliant (emitting radiance) nau (both) Dhitamastu (learnt knowledge) May study be luminous – radiant (like sun)</p>
<p>* <u>Different meanings of virya</u> a) Intellect conducive for giving knowledge – imbibing knowledge May power of keen memory be attained b) Intellect becomes sharp – subtle c) May the capability / strength to purify mind be attained Needed for self-realisation d) Courage – bravery – strength by which Not cowardly in blossoming virtues Become free of internal foe of delusion Exhibit valour e) Gain strength from the knowledge that has been heard Eg. Patrank 856 Strength of desire for knowledge – contemplation – detachment – meditation – wisdom</p> <p>* Guru in imparting knowledge - Disciple in imbibing knowledge requires great effort</p> <p>* Attain capability – strength – power by which - Not cowardly on the right path (many obstacles will come) - Not halt in worldly entanglements (all 4 will cause hindrance) - Stay strong in the face of temptation</p>	<p>* May it hit target, may it be accomplished / may it be goal oriented Result in self-realisation</p> <p>* By becoming contemplative – meditative Attain bliss of self</p> <p>* Knowledge be free of doubts – filled with faith Meaning be clear May it remain safe – free of imperfection – pure</p> <p>* Not forgotten – appears at right time Is useful present when needed So the mind does not wander in sensual pleasures Not deviate – not meander</p>
<p>* No pain - no gains Both work hard - <u>उद्यसित वीर्य</u> - by Your Grace</p> <p>* <u>Teacher</u> - Well read - well prepared - grip over subject - Not hopping / rushing - beautifully puts his point across - Sensitive to student's inner states know blockages - remove</p> <p><u>Student</u> - Intention / attention / affection - Committed - revise and come - does his homework - Focus and grasp</p>	<p>* Let the knowledge be bright – luminous – radiant a) Faith in teacher – knowledge b) Attentive listening (focus on central message not examples / stories / oratory skills) c) Grasp and remember d) Store and reflect e) Doubtless knowledge turns into conviction f) Persistent in execution / application g) Alertness – awareness h) Clarity in – ease in – resulting in decision making execution peace i) Peace – harmony – sweet personality j) Brings transformation Eg. sugar stir in coffee</p>



<u>Maa Vidvishavahai</u>	<u>Om Shanti Shanti Shanti</u>
<ul style="list-style-type: none"> <li>* Maa (never) Vidvishavahe</li> <li>May we not hate / quarrel / argue with each other</li> </ul>	<ul style="list-style-type: none"> <li>* 3 times shanti - peace, because 3 types of disturbances</li> </ul>
<ul style="list-style-type: none"> <li>* Generally, in the loving relation between Guru and disciple Cracks / rifts not possible Eg. Ramdas Shivaji</li> <li>* Then why such – some reasons:               <ul style="list-style-type: none"> <li>a) Indolence – reprimand – immature feels hatred</li> <li>b) Self-will – lack of respect – hatred</li> <li>c) Arrogance – competitive feeling – I know more</li> <li>d) Partial – Most worthy kept close/in front while less worthy – partial – hatred</li> <li>e) Doubt/suspicion due to unworthiness – hatred</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>a) <u>Adhidaivik</u> <ul style="list-style-type: none"> <li>- cosmic forces – external forces natural causes</li> <li>- not in your control Eg. COVID, earthquake</li> </ul> </li> <li>b) <u>Adhibhautik</u> <ul style="list-style-type: none"> <li>- external forces but</li> <li>- some in your control Eg. other being mother-in-law son Eg. body</li> </ul> </li> <li>c) <u>Adhyatmik</u> <ul style="list-style-type: none"> <li>- internal forces</li> <li>- in your control Eg. mental state</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Must be happening also in ancient times – so such prayer</li> <li>* Eg. Sun – sea water – evaporated clouds               <ul style="list-style-type: none"> <li>- Likewise Guru endures difficulty / pain / heat</li> <li>- Selflessly gives knowledge</li> <li>- Intention is disciple grows – disciple prospers</li> <li>- Probability of hurt / hate on reprimand</li> </ul> </li> <li>* Possible only if mutual Love – affection – faith – respect is less Argue – doubt – ego = hatred = ruin lowly birth attained</li> <li>* Indifference – disrespect – opposition doesn't remain towards anyone – especially towards benefactor</li> </ul>	<ul style="list-style-type: none"> <li>* Can say as many times for all your disturbances!!</li> <li>• Mind-speech-body                      body-mind-wealth Mental-physical-circumstantial</li> </ul>
<ul style="list-style-type: none"> <li>* Let no ill feeling between us Quarrel – friction – argument – Misunderstanding – hate</li> <li>* Long term relations – difficult to sustain               <ul style="list-style-type: none"> <li>- <u>Teacher</u> should = love, faith, Not lose                      compassion, patience</li> <li>- <u>Student</u> should = conviction that not lose                      He loves me</li> </ul> </li> <li>Mental distance should not be there Devotion is sustained</li> <li>* Not truth – want to hear good    ego Eg. GPS – nicely reroute - If – harsh also Eg. Crore cheque - bad cover</li> <li>* Biggest misfortune – stop talking</li> <li>* 2 fears – progress stifled/enhanced Where there is fear, don't love - Where there is love, have fear</li> </ul>	



Shlok – 1

<u>Introduction</u>	<u>Karma for worldly gain</u>
<p>* Akhyayika – legend – not historical</p> <ol style="list-style-type: none"> <li>1) Not historical – happened in time / place - Mere story dialogue – with deep spiritual message</li> <li>2) Glorify knowledge to attain the self - virtues of qualified seeker</li> <li>3) This valli – section, story – teachings from next as Eg. Bhagavad Gita</li> </ol>	<p>* In name of dharma fulfils worldly desires</p> <ol style="list-style-type: none"> <li>1) Vishwajit – win whole world - Eg. Napoleon Sikandar - Become possessive – then renunciation also futile</li> <li>2) Giving up for gaining pleasures Eg. Party so stay hungry</li> <li>3) Eg. It's business – not dharma</li> <li>4) Eg. Shopping in market – pocket empty to fill</li> </ol>
<p>* Ha vai = is an 'avyay' – unchanging, meaning</p> <ol style="list-style-type: none"> <li>1) Once upon a time – long time ago</li> <li>2) Puran = has a long description</li> </ol> <p>Upanishad = directly starts</p>	<p>* Real renunciation / charity is not for worldly attainments</p> <ol style="list-style-type: none"> <li>1) Not conditions or demands</li> <li>2) Charity is hypocrisy not dharma</li> <li>3) Eg. Just investment – for high returns</li> </ol>
<p>* Vaajshravas = son of Vajshravas</p> <ol style="list-style-type: none"> <li>1) Vaaj (food) shrav (fame, well-known) - famous for giving grains / food</li> <li>2) Vaajshrava – Gautam – Auddalak – Aruni</li> </ol> <p>* Organised - great yajna called Vishwajit</p> <ol style="list-style-type: none"> <li>1) Culminates in offering everything one owns in charity</li> <li>2) In Vedic era donating cows considered best</li> <li>3) Saved best cows for son</li> </ol> <p>Inferior cows in charity – out of attachment for son, charity of those cows not worth giving</p>	<p>* God cannot be bought – sought by purity of mind</p> <p>* Vaajshravas is of noble lineage, famous is intelligent – is a scholar – is generous</p> <ol style="list-style-type: none"> <li>1) But not an Enlightened One / seeker</li> <li>2) Inner self not awakened</li> <li>3) Giving to get</li> <li>4) Greed of heaven – attachment of son</li> </ol> <p>* Weak thinking = desire for heaven Blind decision = inferior cows</p> <ol style="list-style-type: none"> <li>1) Covets heaven</li> <li>2) Attachment for son = greedy, attached</li> <li>3) Mechanically – not according to scriptures</li> </ol>
<p>* Ushan = activity done with some desire</p> <ol style="list-style-type: none"> <li>1) Nidan, niyanu, desire, act for worldly gain</li> <li>2) Kamyakarma - to achieve heavenly pleasures - selfless karma - purity of mind for self-realisation</li> <li>3) Spiritual progress impossible – if worldly desire</li> </ol> <p>* Giving up all – shows desirelessness But he did – desire of worldly heavenly pleasures</p> <ol style="list-style-type: none"> <li>1) Karma should be done – fruits of karma renounced - No desire for fruits or else</li> <li>2) Hindrance in self-realisation / not helpful Not for liberation – for heaven</li> </ol>	<p>* Had a son - called Nachiketa</p> <ol style="list-style-type: none"> <li>1) Detached – intelligent – clever – brave</li> <li>2) Dharma - faithful to commands of scriptures</li> <li>3) Soul with good past impressions</li> <li>4) Young in age - mature in thinking - What doing not important - Why doing is important</li> </ol> <p>* In one line - 3 generations</p> <ol style="list-style-type: none"> <li>1) Vajshravas – Vaajshravas – Nachiketa</li> <li>2) Noble family – generous – charitable</li> </ol>

## Shlok – 2

<u>Nachiketa's worry</u>	<u>Innocence of a child</u>
<ul style="list-style-type: none"> <li>* Nachiketa was a kumar – young one               <ol style="list-style-type: none"> <li>1) 1-5 (kid) 6-12 (kumar)</li> <li>13-19 (teenager) young adults, adults</li> </ol> </li> <li>2) Nachiketa must be 7-10</li> <li>3) Not reached puberty               <ul style="list-style-type: none"> <li>- Incapable of reproduction</li> </ul> </li> <li>* Young in age yet mature in knowledge               <ol style="list-style-type: none"> <li>1) Faithful – commands of scriptures for charity</li> <li>2) Observant – charity of cows not worthy of giving</li> <li>3) Dutiful – devoted to father – save from this mistake</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>* Difference between maturity - adulthood               <ol style="list-style-type: none"> <li>1) Adulthood comes with age</li> <li>2) Maturity comes from inner purity</li> </ol> </li> <li>* Kids are straightforward and innocent               <ol style="list-style-type: none"> <li>1) True – transparent – blank heart</li> <li>2) Not calculative – manipulative – hide</li> </ol> </li> <li>* World (parents, friends, teachers, universities)               <ol style="list-style-type: none"> <li>1) How to be smart / shrewd / cunning</li> <li>2) Eg. Stains on blank heart – to make smart</li> </ol> </li> <li> <ul style="list-style-type: none"> <li>Increase intellect – not virtues, values</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>* Faithful so thoughts triggered on observing               <ol style="list-style-type: none"> <li>1) Faith triggered thoughts - is it right?</li> <li>2) Thoughts / worries seeing charity of cows</li> <li>3) Questions rose on watching</li> </ol> </li> <li>* When inferior cows donated, at that time Nachiketa               <ol style="list-style-type: none"> <li>1) Became thoughtful – found it flawed</li> <li>2) Was grieved at father's act</li> <li>3) How to resolve it – began thinking</li> <li>4) What is my duty as a son – should stop</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>* In growing up, our innocence               <ol style="list-style-type: none"> <li>1) Lose our innocence</li> <li>2) What is valuable for child – for adults – is different</li> </ol> </li> <li>* <u>Kabir</u> – Returning this cloth as pristine as given               <ol style="list-style-type: none"> <li>1) Returned childhood</li> <li>2) Without stain - kept the innocence</li> </ol> </li> <li>* <u>Jesus</u> – Entry only if childlike innocence               <ol style="list-style-type: none"> <li>1) Seeker has age + innocence</li> <li>2) Understanding + values (learned – initiated)</li> </ol> </li> <li>* <u>Christian sect</u> – Copay               <ol style="list-style-type: none"> <li>1) Charity every week - like the most</li> <li>2) Practice charity and detachment</li> </ol> </li> </ul>
<ul style="list-style-type: none"> <li>* We give                      old                      not want to    worn                      use any more               <ol style="list-style-type: none"> <li>1) Eg. Clothes, papad (food item) = not usable, torn, fungus</li> <li>2. Eg. Old papers, clothes = exchange money, utensils</li> <li>3. Eg. Umbrella, grains = faulty, with holes, rotten</li> <li>4. Eg. Cheap fruits in worship = nice ones for self</li> </ol> </li> <li>* Nachiketa knew - charity should be               <ol style="list-style-type: none"> <li>1) Useful – proper – righteous – best – purposeful – with faith – with feelings</li> <li>2) To the worthy</li> <li>3) Intention                      best                      beneficial Humility                      detached                      with faith</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>* Father = lot of intelligence – no purity Son = less intelligent – purity straightforwardness innocence</li> <li>* What Nachiketa could see – father could not               <ol style="list-style-type: none"> <li>1) Due to lack of yearning for liberation</li> <li>2) Intellect rusted – attachment, greed, ego</li> </ol> </li> <li>* Father's well-wisher therefore               <ol style="list-style-type: none"> <li>1) Worried – to save – what to do for uplifting</li> <li>2) Shows his devotion to father – dutifulness</li> </ol> </li> </ul>

### Shlok – 3

<u>Description of cows</u>	<u>Attainment of joyless world</u>
<p>* Sorry state of the cows Description of cows – given in charity</p>	<p>* No calves – no milk No grass (so no cow dung cakes) no water (so no cow urine)</p> <p>1) Absolutely meaningless - worthless – useless 2) Aged – enfeebled – lame – emaciated</p>
<p>* <u>Pitodaka</u></p> <p>1) Have drunk water for last time as no strength left to go and drink 2) Almost dead – not capable of going and drinking 3) Should be given to shelter homes, not as charity</p>	<p>* Selfish – Only deluded would do such charity Only fools would accept it</p> <p>* Why take such charity? Brahmins have to accept anything given in charity as prasada - a divine gift (such an attitude)</p>
<p>* <u>Jagdhatrana</u></p> <p>1) Could not munch food because of lack of teeth 2) No teeth so cannot eat more grass, munch - eaten for the last time 3) Considered wealth or woe / problem not as charity</p>	<p>* Useless – burden to who gets cannot drink / eat – give calves / milk</p> <p>1) Was prosperous – but cunning 2) Getting rid of burden – clearing as charity 3) Sinful act – exploitation, insensitive forgetfulness of God / scriptural commands</p>
<p>* <u>Dugdhadoha</u></p> <p>1) Have yielded all their milk cannot give milk anymore 2) Milked for last time will not be able to give milk again 3) Who would give such cows fodder for free – not as charity</p>	<p>* Charity not pure – not as per scriptures therefore Not worth giving / being inferior charity</p> <p>1) No merits – no celestial abode 2) Go to joyless world – devoid of happiness – world lacking joy 3) Can also mean hell</p>
<p>* <u>Nirindriya</u></p> <p>1) Barren – cannot produce calves any more 2) Lost the capacity of reproduction unable to conceive 3) Cannot give birth to cow (milk) ox (farming) then what use – not as charity</p>	<p>* Nachiketa father cunning</p> <p>1) Loophole = son not mine – keeps good cows for son – have given all mine as charity 2) Technically right = get heaven – intentionally wrong = get joyless world</p> <p>* Act not important intention is important</p>

### Shlok – 4

<u>Nachiketa's thinking</u>	<u>Sent to death</u>
<p>* Father charity – but blinded by attachment for son</p> <ol style="list-style-type: none"> <li>1) Eg. like Dhritrashtra – unworthy – heaven knowledge of self</li> <li>2) Emotional confusion               <div style="display: flex; justify-content: space-between; margin-top: 5px;"> <span>– Son is not mine</span> <span>The son is mine</span> </div> <div style="display: flex; justify-content: space-between; margin-top: 5px;"> <span>so not give in charity</span> <span>so give to Death</span> </div> </li> <li>3) Where excessive attachment there alone anger arises quickly</li> </ol>	<p>* Ready to sacrifice himself for him</p> <ol style="list-style-type: none"> <li>1) Don't focus on imperfection – but help Selfless love – thinking well-being of father</li> <li>2) Selfless love – love in spite of... Selfish love – love because of...</li> <li>3) Conditional possessive – selfish love not ready to sacrifice</li> </ol>
<p>* Nachiketa</p> <ol style="list-style-type: none"> <li>1) Well-versed in scriptures - intelligent bright child</li> <li>2) Observant – awareness – wise</li> <li>3) Realised – not take him to heaven but hell</li> <li>4) Duty to save him from sinful act</li> </ol> <p>* Wanted to save his father from</p> <ol style="list-style-type: none"> <li>1) Undesirable karma – undesirable fruit</li> <li>2) Spoils next birth = attainment of abode where no joy               <div style="margin-left: 20px;">– Infamy in this world = criticism</div> </li> <li>3) Feels responsible / duty to stop him</li> </ol> <p>* Had a spine to stand up and speak the truth</p> <ol style="list-style-type: none"> <li>1) Guts – directly – no sugar coating</li> <li>2) Duty to remind him – but not humiliate</li> <li>3) Truth should be spoken in cultured way</li> <li>4) Many virtues should be reflected along with truth</li> <li>5) Be careful in presenting truth or else hurt – harm ego</li> </ol>	<p>* Asked him - whom will you give me to?</p> <ol style="list-style-type: none"> <li>1) Asked him 3 times – pestering               <div style="margin-left: 20px;">– shows Nachiketa's persistence</div> </li> <li>2) 2 times ignored = as busy               <div style="margin-left: 20px;">– 3rd time annoyed – furious – as causing trouble</div> </li> <li>3) So said in anger – unto death I give you               <div style="margin-left: 20px;">– as we say – go to hell</div> </li> </ol> <p>* As father doing – Nachiketa did against scriptures his duty</p> <ol style="list-style-type: none"> <li>1) Father could not see – intentions               <div style="margin-left: 20px;">– no introspection</div> </li> <li>2) Ego hurt – fit of fury – curses him</li> <li>3) He was a scholar – not Enlightened One / saint</li> <li>4) Was cautioned – could not accept</li> </ol> <p>* Fathers have possessiveness for son</p> <ol style="list-style-type: none"> <li>1) Because gave birth – right to give death</li> <li>2) Wants him to agree to whatever he does Eg. Say day is day – night is night</li> <li>3) Do not like independent thinking, want them to grow</li> </ol>
<p>* Hits upon an idea</p> <ol style="list-style-type: none"> <li>1) I am son – son is wealth – so his wealth</li> <li>2) If have to give all – even me</li> <li>3) If I am given – not need to keep cows</li> <li>4) Will give them best ones</li> <li>5) This birth – next birth not spoilt</li> <li>6) Though I get sacrificed – he will not go to hell – Eg. Russia – Japan</li> </ol>	<p>* Can't take suggestion / advice from kids</p> <ol style="list-style-type: none"> <li>1) Feel age – maturity are synonyms</li> <li>2) Eg. Hit kid – because small – they learn grow up fast so can hit</li> <li>3) Can see truth in it               <div style="margin-left: 20px;">– Eg. Laughs if lies – angered at truth!!</div> </li> </ol> <p>* Though Nachiketa said</p> <ol style="list-style-type: none"> <li>1) Humbly – respectfully – without humiliating</li> <li>2) Father could not bear – in anger cursed him</li> <li>3) Son upset at act – father upset at son</li> </ol>

Shlok – 5

<u>Nachiketa's introspection</u>	<u>Taking positively</u>
* Nachiketa's response – his thoughts when father cursed him	* Initially was disturbed
* Why father – to death?	1) Started to introspect – silently withdrew
1) Am good at certain, average at certain – but not third grade	2) Not sulk or react / blame
2) I am the best possible in being respectful, medium at following dharma	3) See his fault – why made father angry my mistake
Eg. Shawl – with holes	4) Not furious or fearful
3) But not worst at all	5) Takes positively
Still to death – why?	* Irreligious – religious – seeker's mind
Mrutyave tva dadami – Unto death I will give you	1) Sees faults in others – reacts – no transformation
	Why such punishment to me
	2) Introspects – finds his fault
	Transformation occurs
	(Seeing own faults is beginning of dharma)
* Whatever the reason – I shall follow command	3) Gifts within – positive
1) That alone is my duty	Elevation begins (gratitude steadfastness in dharma)
2) It will certainly be beneficial for me	
3) I am son and disciple (father – Guru)	* Take it positively Eg. cycle, truck
4) No transgression or request – surrendered	Eg. hand soldier
* Though difficulties but devotion should not be destroyed	1) Certainly I will benefit
1) Eg. Ram exile – Kaikeyi Dashrath	- Be instrumental in an important task
2) Even I should follow command	- Giving to death – Guru death
3) Not angry / complaining / upset / fearful / blame / conflict	- Snatch away ignorance attachment ego
4) Not disregard his command – determined to follow command	Will destroy it – won't survive
	- 2 meanings – Death is Guru (general)
	Guru is death (spiritual)
	2) Achanak - sudden incident – ready for it
	– shows his maturity
* In ancient tradition - Guru akin to God	3) If furious, do not feel bad
In modern era – self-will, no shame	Memory _ decision making _ becomes _ why
1) Nachiketa was an supremely worthy soul	corrupted _ impeded _ blind hurt hate
2) So no complaints – change (request)	- Father cannot wish evil for son – in anger
* Supreme = Before the command, understands wish (intent) completes the task	4) I am a disciple – He is my Guru
Medium = Accomplishes task when clear instruction is given	- Guru is like God – duty is to obey
Low = Even though commanded, does not do it – transgresses – tries to be over smart	- Turns bane into blessings
Lowest of the low = Uses Guru for selfish motives runs away at time of seva	Eg. Dashrath – will yearn – had children
	- Nachiketa – great Guru – got knowledge to attain of self-realisation

### Shlok – 6

<u>Advising father</u>	<u>Permission and goes</u>
<ul style="list-style-type: none"> <li>* Father's face – saw sadness               <ol style="list-style-type: none"> <li>1) Full of guilt – remorse</li> <li>2) Scripture starts with sorrow</li> </ol> <p style="margin-left: 40px;">Eg. Bhagavad Gita Vishadyog</p> </li> </ul>	<ul style="list-style-type: none"> <li>* Character of Nachiketa revealed               <ol style="list-style-type: none"> <li>1) Telling truth – not humiliates his father Eg. Ashtavakra found fault in his father Nachiketa remained firm in showing respect</li> <li>2) Does not want his father to be falsified – words should not be proven false</li> <li>3) Ready to sacrifice for his good no remorse in following command</li> <li>4) Consoles his father – takes positively Happy to follow Even at cost of life – should not abandon dharma</li> </ol> </li> </ul>
<ul style="list-style-type: none"> <li>* Ancestor's did what they said               <ol style="list-style-type: none"> <li>1) Uphold tradition - Stick to your words – don't go back</li> <li>2) Give up attachment for son - Grant me permission to leave for Yamlok - land of death</li> </ol> </li> <li>* This alone is characteristic of Great Ones of the past–present               <ol style="list-style-type: none"> <li>1) You are a sage – don't go back on your words Hold on to high values - Words spoken should not be proven false</li> <li>2) Without getting disturbed or saddened</li> <li>3) Ancestors have done – what said Eg. Ram – father, Pandavas – mother</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>* Don't ask questions like –               <ol style="list-style-type: none"> <li>1) How he went? died / with body</li> <li>2) It's insignificant</li> <li>3) Pick up the spiritual message</li> </ol> </li> </ul>
<ul style="list-style-type: none"> <li>* Don't worry – if I die               <ol style="list-style-type: none"> <li>1) Body's nature is to perish</li> <li>2) Will die and be reborn again</li> <li>3) Therefore do not lament my separation</li> </ol> </li> <li>* Eg. It is like grains               <ul style="list-style-type: none"> <li>- Grows – rots – grows again</li> <li>- Birth – death – rebirth</li> </ul> </li> <li>* West believe in linear East believe in circular               <ol style="list-style-type: none"> <li>1) Eg. Sun rises – sets – rises again</li> <li>2) Eg. Summer – winter – summer</li> <li>3) Eg. It's like a wheel (worldly cycle)</li> </ol> </li> <li>* Nachiketa says death is not               <ol style="list-style-type: none"> <li>1) The end of existence</li> <li>2) So don't worry / feel guilty</li> <li>3) Don't be sad – grant permission</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>* Don't want father to go wrong               <ol style="list-style-type: none"> <li>1) Live according to tradition</li> <li>2) Asks for permission to go to</li> <li>3) The land of death (he is ready)</li> </ol> </li> <li>* Reaches Yamlok               <ol style="list-style-type: none"> <li>1) Yam not there – on tour</li> <li>2) Knocks – wife opens</li> <li>3) Offers food water Didn't take – as was given to Yam</li> <li>4) Without seeing him / command – should not take</li> </ol> </li> <li>* 3 days passed by               <ol style="list-style-type: none"> <li>1) Waiting at the doorstep</li> <li>2) Without food and water</li> <li>3) Waits</li> <li>4) Yam comes after 3 days</li> </ol> </li> </ul>

## Shloks – 7, 8

<u>Wife – Guest (7)</u>	<u>If disrespected (8)</u>
<p>* Yam not there – on tour</p> <ol style="list-style-type: none"> <li>1) Nachiketa = no snacks, no relax</li> <li>2) Reaches abode – 3 days fasted</li> <li>3) Yamlok = land of justice - decision on karmic merits-demerits Chitragupt keeps account – Yam announces where? time? - Hell = Place to undergo fruits of unmeritorious karma</li> </ol>	<p>* Shlok shows</p> <ol style="list-style-type: none"> <li>1) Importance of _ how _ no fees Brahmin respect so seva</li> <li>2) If disrespected _ dangerous disregarded outcome</li> <li>3) Consequences of - saints Great Ones disrespecting</li> <li>4) Wife reveals to Yam – harmful effects</li> </ol>
<p>* When Yam comes – wife tells him</p> <ol style="list-style-type: none"> <li>1) Brahmin child has come as guest - Not had – fasted – serve refreshments</li> <li>2) They are like fire – fetch water wash feet</li> </ol> <p>* <u>Vaishvanar</u> = fire</p> <ol style="list-style-type: none"> <li>1) Fire: help or burn (heat, light)</li> <li>2) Brahmin: pleased _ displeased bless _ curse</li> <li>3) Eg. Double-edged sword: kill other – kill you</li> <li>4) No _ disrespect _ will be cursed hospitality _ disregarded</li> <li>5) At fault _ not _ go with because _ respected _ water fasted _ fed _ wash his feet - Act of pacification</li> </ol>	<p>* a) <u>Asha</u> (hopes lost)</p> <ol style="list-style-type: none"> <li>1) Hope of unknown fruits will be destroyed</li> <li>2) No hope of anything good</li> </ol> <p>* b) <u>Pratiksha</u> (expectations unfulfilled)</p> <ol style="list-style-type: none"> <li>1) Expectation for known fruits will be futile</li> <li>2) Heaven – material wealth – relationships etc.</li> </ol> <p>* c) <u>Sangatam</u> (satsang - fruits of company of good men)</p> <ol style="list-style-type: none"> <li>1) Karmic merits of doing satsang will be destroyed</li> <li>2) Karmic merits – values all lost</li> </ol>
<p>* <u>Brahmin</u></p> <ol style="list-style-type: none"> <li>1) Spiritual evolved soul - Knower of Self – absorbed in Self – detached doer of activities - Dispassionate – ascetic – spiritual practices, spreading dharma</li> <li>2) Don't take _ given _ respect / support fees _ charity _ stay – food</li> <li>3) Not by birth _ by state _ only by birth _ ascetic Brahmin _ Brahmin _ disrespect _ so have will curse _ powers</li> </ol>	<p>* d) <u>Sunrutaam</u> (merits of sweet talks)</p> <ol style="list-style-type: none"> <li>1) Power of speech gives goodness, happiness, harmony, prestige</li> <li>2) Status achieved by talking sweetly will be lost</li> </ol> <p>* e) <u>Ishtaapurte</u> (beneficial results of charitable deeds)</p> <ol style="list-style-type: none"> <li>1) Personal or social all good works</li> <li>2) Fruits of sacrifices and rituals, charity etc.</li> <li>3) Well – pond – lake – guesthouse – temple – giving food etc. karmic merits of seva destroyed</li> </ol> <p>* f) <u>Putrapashoon</u> (wealth lost)</p> <ol style="list-style-type: none"> <li>1) Son, animals considered wealth in</li> <li>2) ancient times – all will be lost</li> </ol>
<p>* <u>Guest</u></p> <ol style="list-style-type: none"> <li>1) Indian tradition - hospitality of guest important</li> <li>2) Atithi devo bhava – treat guest as God</li> <li>3) A + tithi = comes without informing – without date – just drops in – just shows up</li> <li>4) Ancient times – transportation – no communication</li> <li>5) Satithi – nowadays with appointment</li> </ol>	<p>* Conclusion</p> <ol style="list-style-type: none"> <li>1) Therefore guest / saint – do not disregard them</li> <li>2) Please them by your hospitality</li> <li>3) Make efforts to gain love – grace - blessings</li> </ol>



### Shlok – 9

<u>Yam's boon</u>	<u>Secret behind Nachiketa's going</u>
<p>* Now Yam says –</p> <ol style="list-style-type: none"> <li>1) You are a Brahmin Worthy (deserving) of respect and worship</li> <li>2) Feels embarrassed because dwelt in house without food</li> <li>3) Scared of curse (disrespect)</li> </ol>	<p>* Always – death comes to you Here – Nachiketa goes to death</p> <p>Death knocks – Nachiketa knocks Death comes – Nachiketa goes</p>
<p>* You are worth bowing down to – worshipping</p> <ol style="list-style-type: none"> <li>1) I bow to you - because worthy of obeisance Prostrations to you</li> <li>2) Bless me – may I be uplifted May good befall me</li> <li>3) Pardon my mistake</li> </ol>	<p>* One who is ready for death He is rewarded – respected granted boons</p> <p>* When you are ready for death Death not to be found There is no death</p>
<p>* As atonement – 3 boons Choose 3 boons in return of penance</p> <ol style="list-style-type: none"> <li>1) Yam looks fierce – but here see atonement</li> <li>2) Please forgive me for suffering Ask for 3 boons</li> <li>3) Feels guilty – to make up for mistakes – grants 3 boons</li> <li>4) Devtas – heavenly beings can give boons</li> </ol>	<p>* People die a thousand deaths – out of fear of death</p> <p>Seeker is ready – realises it does not exist</p>
<p>* Astonishment – respect – atonement so grants 3 boons</p>	<p>* Realises – it's just an illusion Eg. Rope as snake – sweat see as rope – no fear at all</p>

Shlok – 10

<p><u>First boon – contentment of father</u></p> <p>* Three boons were granted:-</p> <ol style="list-style-type: none"> <li>1) Family happiness = this world</li> <li>2) Social welfare = other world</li> <li>3) His enlightenment liberation = no world</li> </ol>	<p>* My first boon is</p> <ol style="list-style-type: none"> <li>1) When I am sent back</li> <li>2) Father should be calm – pacified</li> <li>3) Free from anger towards me</li> <li>4) Recognise</li> <li>5) Greet – affectionate</li> </ol>
<p><u>5 in one boon</u></p> <p>1) <u>Tvat prasrushtam</u> = when sent back</p> <ol style="list-style-type: none"> <li>1) When you send me back</li> <li>2) Assumed I will be sent</li> <li>3) Knows he will surely be released</li> <li>4) Want to see relations restored</li> </ol>	<p>* So smart Many boons in one boon</p> <p>Eg. It's like asking</p> <ol style="list-style-type: none"> <li>1) May I see feeding my great grandchildren</li> <li>2) Meal on gold plates with gold spoons</li> <li>3) 7th floor of a grand mansion</li> <li>4) Asked for – healthy long life – family great grandchildren – wealth – mansion – love harmony</li> </ol>
<p>2) <u>Shant Sankalp: Sumana</u> – calm kind-hearted</p> <ol style="list-style-type: none"> <li>1) Calm – cheerful – no desires – not disturbed</li> <li>2) Only people with a calm mind are happy</li> <li>3) No more traffic of thoughts</li> <li>4) Was disturbed – confused</li> <li>5) Attachment for son - curse = free of all thoughts Charity cheat - guilt</li> </ol>	<p>* Nachiketa's character</p> <ol style="list-style-type: none"> <li>1) Won Yam's love by waiting – fasting – humility – devotion</li> <li>2) Did not wish for anything worldly / heavenly Devoid of desire for wealth – desire for son – desire for fame</li> <li>3) Though father angry – cursed asked for his welfare – not revenge No emotional baggage – no reaction No vengefulness for father hurt or hate</li> <li>4) Shows dutifulness / conscientious compassion for animals – devoted to father – repaid father's obligation towards him Fulfils son's dharma – wise – Eg. Modern – Ram – Vidyasagar – Nachiketa</li> </ol>
<p>3) <u>Vitmanyu</u>: free of anger</p> <ol style="list-style-type: none"> <li>1) I had instigated everything</li> <li>2) No more anger or guilt / remorse</li> <li>3) Not annoyed</li> <li>4) Quiet – calm – pacified</li> </ol>	
<p>4) <u>Pratit</u> – recognises me</p> <ol style="list-style-type: none"> <li>1) Not consider me ghost</li> <li>2) Recognise me</li> <li>3) Healthy - physical mental</li> <li>4) Physical – cataract etc. impediments</li> <li>5) Mental – not disturbed</li> </ol>	
<p>5) <u>Abhivadet</u> – greet me</p> <ol style="list-style-type: none"> <li>1) Accepts me as before</li> <li>2) Loves – shows affection</li> <li>3) Happy to reunite with son</li> <li>4) Loves me like before</li> <li>5) Speaks to me</li> </ol>	

## Shlok – 11

### Boon granted

- |   |   |
|---|---|
| * | <p>Yam responds – boon granted</p> <ol style="list-style-type: none"> <li>1) When you stand before your father</li> <li>2) Seeing you saved from death</li> <li>3) He will be free of anger – free of grief</li> <li>4) Will accept you with affection (joyous)</li> <li>5) This is my unfailing boon</li> </ol>  |
| * | <p>Two more names for father:-</p> <ol style="list-style-type: none"> <li>a) <u>Vaajshravas</u><br/>Because Vajshravas' son</li> <li>b) <u>Gautama</u><br/><u>Family name</u> – surname</li> <li>c) <u>Aaruni</u><br/>Son of Arun Rishi<br/>Biological parent Arun</li> <li>d) <u>Audalaki</u><br/>Adopted by Rishi Uddalak so Audalaki<br/>Foster Parents</li> </ol> |
| * | <p>Through my favour your father will</p> <ol style="list-style-type: none"> <li>1) Recognise you</li> <li>2) Affectionate towards you</li> <li>3) As before</li> </ol>   |
| * | <p>Seeing you released from mouth of death</p> <ol style="list-style-type: none"> <li>1) Will lose his anger</li> <li>2) Be calm and happy</li> <li>3) Will sleep peacefully at night</li> </ol>  |



## Shloks 14, 15, 16

<u>Yam says (14 - 15)</u>	<u>Bonus boon (16)</u>
<u>Shlok 14</u>	<u>Shlok 16</u>
<ul style="list-style-type: none"> <li>* I know agnividya which gives heaven Will tell you in a nice way Ready to grant      will tell you the knowledge Second boon      that leads to heaven</li> <li>* Listen carefully Listen with concentration      Complex Remember it      in detail Know – tell you – learn from me</li> </ul>	<ul style="list-style-type: none"> <li>* Delighted at his attentiveness - Granted an additional boon - Not 3rd boon – bonus boon</li> <li>* Sacrificial fire will be called by your name Nachiketa agni / Naachiket agni</li> <li>* Also pulled out a necklace and gave him as kings do</li> </ul>
<ul style="list-style-type: none"> <li>* This knowledge certainly leads to attainment of heaven This knowledge – fire of knowledge is seated in the cave of heart of learned (Enlightened One)</li> <li>* This knowledge hidden in heart of Enlightened One – will reveal it to you</li> <li>* Intellect (cave) power of soul (fire) – make sharp / subtle</li> </ul>	<ul style="list-style-type: none"> <li>- Ratnamala – necklace with jewels of different shapes and colours</li> <li>- Can mean taught different – mantras, skills, theories</li> </ul>
<u>Shlok 15</u>	
<ul style="list-style-type: none"> <li>* Explained agnividya Fire sacrifice Rituals that lead to heavenly realms</li> <li>* Gave detailed explanation – sacrificial pit of yajna - What's      sacrificial pit of      bricks required      different shapes</li> <li>* How      What size      how      what many      length      arrange      mantras to chant</li> <li>* 720      said to represent year bricks      (360 days – 360 nights)</li> </ul>	
<ul style="list-style-type: none"> <li>* Told him to repeat it - As complex and detail - To check if got it right</li> <li>* Repeated whole accurately - Impressed / delighted – shows super attentive - Intelligence _ ability to remember = pleased with this sharp intellect extraordinary memory so saying - Sought respect and approval of Guru</li> <li>* 4 types of memory a) long time take – forget soon b) long time take – retain c) Fast learn – fast forget d) Fast learn – retain (Nachiketa)</li> <li>* Pleased by this, Yamraj said →</li> </ul>	

## Shloks – 17, 18, 19

<u>Yam instructs (17 – 18)</u>	<u>Ask for 3rd (19)</u>
<u>Shlok 17</u>	<u>Shlok 19</u>
<ul style="list-style-type: none"> <li>* If performed thrice with focus               <ol style="list-style-type: none"> <li>1) 3 times – oneness of mind-speech-body</li> <li>2) Rituals should be associated with mantra and meditateness</li> <li>3) Learn – understand – execute (apply)</li> </ol> </li> <li>* Along with performing 3 duties               <ol style="list-style-type: none"> <li>1) Perform 3 kinds of duties / free from desires</li> <li>2) Sacrifice – austerity – charity (donation)</li> </ol> </li> <li>* Transcends life and death               <ol style="list-style-type: none"> <li>1) Overcomes birth and death</li> <li>2) Beyond sorrow – sufferings</li> <li>3) Vices (unethical acts) – (impure feelings)</li> <li>4) No taking birth and death again and again</li> <li>5) Performer crosses the ocean of transmigration</li> </ol> </li> <li>* Attains eternal peace               <ol style="list-style-type: none"> <li>1) Yajna begets heaven</li> <li>2) But if invest in higher</li> <li>3) Quickly liberation – everlasting peace</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>* Yam impressed by his               <ol style="list-style-type: none"> <li>1) Readiness – straightforwardness – affection</li> <li>2) Showering blessings and boons on him</li> </ol> </li> <li>* Second boon granted               <ol style="list-style-type: none"> <li>1) Showed ritual leading to heaven</li> <li>2) Share with others</li> </ol> </li> <li>* This agni – fire will be called               <ol style="list-style-type: none"> <li>1) By your name – Naachiket agni</li> <li>2) In modern era trait of naming hospitals – roads – airports etc.</li> </ol> </li> </ul>
<p style="text-align: center;"><u>Shlok 18</u></p> <ul style="list-style-type: none"> <li>* If performed 3 times               <ol style="list-style-type: none"> <li>1) With knowledge and feelings</li> <li>2) With sincerity – right method (manner as per scriptures)</li> <li>3) Spiritual intention – mantra and meditateness</li> </ol> </li> <li>* Ritual not important – mental state important               <ol style="list-style-type: none"> <li>1) Mind should be purified – then ready</li> <li>2) For attaining knowledge of self – to highlight your identification</li> </ol> </li> <li>* Without sorrow – enjoys heaven               <ol style="list-style-type: none"> <li>1) Free from 3 types of afflictions – goes beyond sorrow</li> <li>2) Transcends sorrow – revels in heaven rejoices</li> <li>3) Same words used by Nachiketa in shloka 12</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>* Now ask for 3rd boon               <ol style="list-style-type: none"> <li>1) Name was not 3rd – bonus</li> <li>2) 3rd left – so asks</li> <li>3) Yam wants to be free of obligations Only after he asks and granted</li> </ol> </li> <li>* 3 boons               <ol style="list-style-type: none"> <li>1) Ihalok – world of mortals – father’s welfare</li> <li>2) Parlok – heaven – social welfare</li> <li>3) Alaukik – liberation – his welfare</li> </ol> <div style="text-align: center; margin-top: 10px;">    Bliss of Soul  Bliss of Self  For bliss of the Supreme </div> </li> <li>* One should be clear what he wants Will ask for welfare of the soul - Expected him to ask something having worldly fruits</li> <li>* Third boon               <ol style="list-style-type: none"> <li>1) Something spiritual - Base of discussion on fundamentals hence</li> <li>2) Final goal - For welfare of the soul</li> </ol> </li> </ul>